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Ossining Creche Gets Court OK

This is the creche which has stirred a church-state controversy in Ossining, N. Y., and throughout the nation. The American Jewish Congress, representing 28 Ossining residents, sought to prevent the erection of the tableau on the grounds of the high school. The tableau depicts the birth of Jesus. Judge Elbert T. Gallagher ruled the creche might be erected during the winter vacation, but not while school was in session.

AJCONGRESS TO APPEAL APPROVAL OF CRECHE ON HIGH SCHOOL GROUNDS

OSSINING, N. Y. (P-O) — Victor on one point, but loser of its court action to prevent the erection of a creche (nativity scene) on the grounds of the high school here, the American Jewish Congress anounced this week that it plans to appeal the decision. The Congress said it would take the case to the Supreme Court if necessary.

THE CONGRESS, aided by the Northern Westchester Jewish Community Relations Council, represented 28 local residents, most of them non-Jewish, who sought to prevent the creche's erection.

In ruling against the Congress, Judge Elbert T. Gallagher conceded one point. He said the creche could only be erected while the school was not in session.

THE CONGRESS issued a statement declaring that "the basic question at issue is whether a scene depicting the birth of Jesus — the symbol of one religion—may be placed on public property that belongs to people of all religions."

The controversy began in December, 1956, when the Ossining board of education voted to authorize the erection of a nativity display on the high school grounds.

A year later the school board again voted 4 to 3 to place the creche on the grounds of the school, thus indicating an intent to make it a permanent annual practice.

Only 500,000 U.S. Hard-Core Jews To Remain: Kimche

LONDON (P-O) — A noted Jewish editor told an audience here that he envisaged 500,000 hard-core Jews remaining in the United States at some time in the future, with 5 million who would be entirely different from the rest of the Jewish people.

Kimche

This was the view of Jon Kimche, editor of The Jewish Observer and the Middle East Review, who has just returned from a visit to the United States.

Kimche based his observation on what he called the trend toward assimilation through conformity; the shallowness of Jewish education, and the transformation of the synagogue into a center of social rather than religious activity.

Kimche, whose speech was reported in The Jewish Chronicle here, had some kind things to say about United States Jewry.

He saw them as "affluent and generous, self-identified as Jews and segregating themselves as such; proud of Israel, but determined to stay where they are; politically secure and completely equal in status with the Christian majority. and with a budget for Jewish education higher than that of the state of Israel.

He toured the United States under Zionist auspices.

CHILDREN MAY SLEEP WITH PARENTS

OFFAKIM (P-O)—A two-day debate on whether children in kibbutzim should be allowed to sleep with their parents instead of in a central nursery ended in a stalemate.

The failure to reach a decision was considered by delegates to mean that each kibbutz could make its own decision in the matter.

Press Seen Victor in Fight With Officials

JERUSALEM (P-O)—Observers here felt that the government would be forced to back down in its controversy with the press.

The Knesset correspondents of the Israeli newspapers boycotted proceedings this week as a protest.

The government has forbidden the newspaper corps admission to the Knesset dining room.

The latest government ruling against the press stops civil servants from releasing information whether classified or not unless specifically intended for publication.

Israeli Editor Arrives Here to Confer With Arabs; Sees B-G Regime Collapsing, Zionists a Liability

By GERSON JACOBSON

NEW YORK (P-O)—Predicting the collapse of the present Israeli regime, Uri Avneri, a leader of the Semitic Action group in Israel, arrived here to introduce the movement to Arab leaders.

Averni is editor of the controversial Israeli weekly, "Haolam Hazeh."

Avneri told The POST and OPINION that he came to the U. S. because he could not go to any Arab state lest he be suspected as a spy by the Israeli authorities.

The Semitic Action group seems to be an outgrowth of the Canaanite movement which preaches that the present Israelis have little connection with world Jewry, but were more closely aligned with descendants of the Canaanites who originally inherited Palestine.

Avneri said that "the present Israeli regime is bound to collapse, being dependent on permanent outside aid. The parasitical regime is incapable of breaking through the barrier of the Arab boycott and of establishing a basis for integration with the developing regional economy. It fetters the dynamic forces of Israeli society and hampers their free development. Avneri outlined the main ideas of the Semitic action as:

- The Jews of Israel are a new Hebrew nation, native to Palestine and have separate national entity.
- The Zionist regime compels the state to serve as an instrument of extraneous interests instead of developing as a state in its own right.

(In its Hebrew manifesto, which proclaims the principles of Semitic action, it asserts that the Hebrew nation will abolish the Zionist regime and reshape the state to conform to the national character, as a means to assure the welfare and future of all Israel citizens as well as Israel's integration in the Semitic region, while at the same time enhancing its political, cultural and economic independence.

- It proclaims that the Israeli Arabs will become full partners in Israel, shall be integrated within the framework of the state, and all discriminatory laws and practices abolished immediately; Palestine shall be reunited by a federation of "United Semitic States."
- Avneri, when questioned by this reporter, said that the mass of Arabs want peace with Israel, just as the people of Israel want peace with the Arabs, except for a small minority on both sides whose whole power is based on the unrest.

JUDGES CAN LECTURE NOW

A directive limiting Israeli judges to lecturing in their own districts only has been lifted. The judges now may lecture on legal subjects wherever they wish.

Ad Inserted In Paper Asking Repudiation

Hebrew School Gets Volkswagen As Gift -- One Man Resigns

TUCSON, Ariz.—Joseph Weiss has resigned from Anshel Israel Congregation here because it has accepted a Volkswagen bus as a gift to its Hebrew school.

Weiss, who is former treasurer of the local Jewish National Fund and of Histadrut Ivrit, appealed to the Jewish community to repudiate use of the Volkswagen.

In a paid advertisement in The Arizona Jewish Post, Weiss said it was "an abominable thing for a synagogue to help rebuild and strengthen the economy of our bloodiest enemy since the Amalekites." He added that "no Jewish institution, especially a synagogue, had a moral right to accept a present produced by the murderers of our people."

At the same time, Rabbi Marcus Breger of Congregation Anshei Israel was accused of refusing to turn down the gift because he feared to "offend the donor."

18,000-Foot High Menora Lights Up African Skies

LONDON (P-O) — A hastily improvised menora constructed by the crew and the flight engineer of an El Al plane en route from Johannesburg to Israel saved the Hanuka holidays for Rabbi Y. Kessler of Johannesburg, who found himself unable to celebrate the occasion in the traditional manner.

The menora, which lit up the skies 18,000 feet over the jungles of Africa, was made out of navigation instruments, but passenger and crew participated as Rabbi Kessler blessed the correct number of candles for the night.

ZOO WANTS ELEPHANT

The Jerusalem Biblical Zoo has placed a collection box at its entrance to raise money to buy an elephant.

Rabbi Sees Congregation Becoming Public Relations Venture

Non-Jews Outnumber Jews at Shul

GRAND RAPIDS, Mich. (P-O) —So many more non-Jews than Jews visit Rabbi Benson Skoff's synagogue here that the rabbi gets the "feeling" his synagogue is "essentially a public relations venture."

"From time to time I get the feeling that our synagogue is essentially a public relations venture because there are more non-Jews here than Jews," Rabbi Skoff of Congregation Ahavas Israel, declared.

"DURING the past few weeks, for example, there have been hundreds of non-Jews to visit us," he explained in his temple bulletin. "Almost every other day and sometimes more often, we have had groups from various churches in and out of Grand Rapids visiting our synagogue and studying Judaism.

"They have attended our services, studied our Siddur, our Humash, our library books, our periodicals. Many have indicated that they would return to use our books individually. Some have done so.

"THEY LOOK upon our synagogue as the authentic representative of Jewish tradition and as such have respect for it and interest in its program."

But with Jews, it's different, he said. "When I realize that while these hundreds of non-Jews come to our synagogue whereas the number of Jews in our sanctuary and library is often less, I wonder what we think our synagogue is really for."

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Egypt Concedes MiGs Flew Over Israel; 1 Downed

TEL AVIV (P-O)—Admission that eight Egyptian MiGs had invaded Israel territory, resulting in the shooting down of one, was made by the Cairo radio.

The broadcast said that the Israeli fighter planes had invaded Egyptian territory and had been "chased" back "deep into Israel." This was the Egyptian method of trying to clear itself in case of a UN investigation.

The 26-year-old pilot of the Israeli jet who shot down the lone Egyptian plane appeared at a press conference here.

Kosher Butcher Bars Inspection, Fined $50

LOS ANGELES (P-O)—A fine of $50 and a year's probation was imposed on Lawrence Sherman of Sherman Brothers Poultry Co., here for refusing to permit inspection of the premises by a kashrut supervisor.

Rabbi Juda Glasner, kosher food inspector for California, was forcibly restrained from making the inspection, the court was told.

500 Top Nazis In UAR

BONN, Germany (P-O)—Five hundred former Nazi officials and SS officers now are living in the United Arab Republic, reliable sources here said last week.

SANTA FE GETS RABBI

SANTA FE, N. M. (P-O)—The first rabbi ever to hold a permanent pulpit here was inducted on Dec. 7, a memorable day for the community and for Rabbi Herbert C. Straus, the spiritual leader. As Chaplain Straus he went through the horrors of the infamous Pearl Harbor attack on Dec. 7, 1941.

NEW IRISH CHIEF RABBI

Rabbi Isaac Cohen of Edinburgh Congregation, Dublin, Ireland, has been named by the Jewish Council of Ireland to succeed Rabbi I. Jakobovitz as chief rabbi of Ireland. Rabbi Jakobovitz has taken a pulpit in New York.

TO FETE CHIEF RABBI

An American committee has been formed to spearhead a year-long celebration of Israel's Chief Rabbi Isaac Herzog's 70th birthday, and will arrange to send him a book of greetings from American Jewry.

Little Town of Talbotton, Ga. Recalls Refugee Who Went on to Fame

TALBOTTON, Ga. (P-O) — In this small town, state officials and New York businessmen came to pay tribute the other day to a German refugee who settled here in 1854 — his first stop en route to the establishment of the world's largest department store, R. H. Macy Co., Inc., of New York.

THEY GATHERED at the behest of the Georgia Historical Commission, which erected a bronze marker on the homesite of Lazarus Straus, the immigrant who opened a small store here after his flight from German tyranny.

His family—a wife and four children—prospered but the Civil War disrupted their life and the Strauses moved to Columbus, Ga., there forming the business which later became Macy's.

THE SERVICES marking the dedication of the plaque were attended by two of Lazarus Straus' descendants — Bernard Straus, New York investor, and Jack I. Straus, chairman of the board of Macy's.

"Only in America could there exist the kind of opportunity that availed itself to my great-grandfather and his family," said Jack Straus. "Where a family of immigrants could receive the hospitality of a community such as this, and where the only limitation to success was individual talent and enterprise."

BERNARD STRAUS, stressing the family's close ties with Talbotton, quoted his great-grandfather as saying in his memoirs that he decided to settle in Talbotton because it made him feel he had at last escaped the "uncouth barbarism of other frontier towns" of that day.

Congressman John J. Flynt paid tribute to the Straus family who have "given generously of their time, efforts and material goods to improve the nation that was so good to them."

AND ONE RESIDENT of nearby Gay, Ga., paid another kind of tribute to Lazarus Straus:

"My sister still has a suit purchased from Mr. Straus' store for my grandfather when he was about 10 years old. And it's still a good little suit."

Temple Bombing Theme Helps B'nai B'rith Retain Members

CINCINNATI, O. (P-O)—B'nai B'rith has used the Atlanta synagogue bombing and resultant newspaper publicity "to good advantage in furthering the efforts of membership and retention workers," the B'nai B'rith district grand lodge No. 2 bulletin reported this month.

THE BULLETIN, edited by Max Kohnop, noted that the newspaper publicity "gave considerable information relative to background material, particularly the part that B'nai B'rith played in the apprehension of the five suspects in the bombing."

Reference to the bombings was made in an article describing "the most intensive membership campaign in the history of the order."

THE BULLETIN added that all district 2 lodge presidents, retention chairmen and financial secretaries have received flyers "showing reprints of newspaper publicity on the bombing, in efforts to get delinquent members to pay their dues."

"Quite a few lodges used this material with gratifying results," the bulletin said.

Rabbi Weinstein to Have P-O Columns Published

CHICAGO (P-O)—A new book of sermons and essays based on Rabbi Jacob J. Weinstein's columns in The POST & OPINION is scheduled for publication in January.

Rabbi Weinstein

The new book by KAM temple's spiritual leader, entitled The Place of Understanding, will open Bloch Publishing Co.'s 1959 schedule of publications.

Anti-Zionists Aid Arabs, Jews, Israel Hospital

PHILADELPHIA, Pa. (P-O)—Without noting the amount of the contributions, the anti-Zionist American Council for Judaism, this week named three beneficiaries of its philanthropic fund.

They are the Arab refugees in the Middle East, Jewish refugees expelled from Egypt and now in France, and Shaare Zedeck Hospital in Jerusalem, famous for treating poor of all creeds.

Another grant went to help the human guinea pigs used by the Nazis in their diabolic medical experiments. The group is en route to the U. S. for treatment in various hospitals here.

DEATHS

Non-Jew Suffers Heart Attack At Bond Dinner in His Honor

By JANE KINDERLEHRER

ALLENTOWN, Pa. (P-O) — The Catholic of Irish descent, who last year invested $30,000 in Israel Bonds, quoted Maimonides at a special Bond dinner in his honor, then suffered a heart attack which took his life at the age of 65.

THOMAS R. MULLEN, president of the Lehigh Structural Steel Co. here, was honored by Robert Briscoe, who presented him with the award of distinguished merit on behalf of Israel.

Mullen complained of feeling ill during the evening but remained for the program and participated in it.

Mullen told the meeting that at first he could not understand why so much honor was bestowed upon him when all he did was make a good investment. He said that when he made an outright gift to the Technion of $10,000, it was accepted graciously with no more fuss than a "thank you," and that was that. Why all this honor and commendation when all he did was make an investment in a stock which he believed in?

THE RIDDLE became clear to him, Mullen said, when he read Moses Maimonides' different degrees of charity. "The best form of charity," he quoted from Maimonides, "is not the outright gift, but the loan given to a friend to help him get on his own feet so that he is no longer in need of a loan."

Mullen was one of the key figures in a drama of poetic justice, the first act of which was staged many years ago when Charles Kline, a Jew, demonstrated his faith in Ireland and invested in the bonds of the struggling Irish Free State.

LION FEUCHTWANGER

LOS ANGELES (P-O)—Lion Feuchtwanger, 74, the author of an historical novel banned in Nazi Germany because of its anti-Fascist implications, died this week. His best sellers included "The Ugly Duchess" and "Josephus."

MRS. BRYNA S. DEMSHY

ALBANY, N. Y. (P-O)—Mrs. Bryna S. Demshy, 74, mother of the celebrated movie actor, Kirk Douglas, died at Albany Hospital of a heart attack.

Douglas, who flew to Albany from the West Coast, was at her bedside when she passed away.

HYMAN WEIN

CHICAGO (P-O) — Hyman Wein, 70, a former national vice-president of the American Jewish Congress, died Dec. 22.

He formed the Chicago Watch Training school, operated by the Combined Jewish Appeal, to give handicapped workers a trade, during World War II.

OTHER DEATHS

Hyman Steinberg, 83, a founder of London's Clapton Synagogue. . . . **Mrs. Bessie Galbut** of Miami Beach, Fla., wife of the late Abraham Al Galbut, known as the "Mayor of South Beach." . . . **Reuben Gordon,** 81, former president of Rochester, N. Y.'s Congregation Beth Hamedresh Hagodel. . . . **Mrs. Mollie Horowitz** of Milwaukee, active in Zionist work and a childhood friend of Israel's Golda Meir. . . . **Yosef Zvi Rimon,** 69, a poet who wrote mostly on religious themes, Dec. 17, in Yad Eliahu, Israel.

Orthodox Permitted To Spray Locusts On Saturday

TEL AVIV (P-O)—A special dispensation enabled the Orthodox farmers to fight the locusts on the Sabbath, after the droves moved to the Jerusalem corridor from the Negev.

The dispensation by the Chief Rabbinate took care to see that even the locusts were not put to death on the Sabbath. The Chief Rabbinate ruled that the spray used should be diluted so that the locusts would be incapacitated, not killed.

Death-dealing spray planes accounted for about 90 per cent of the locusts, which entered Israel at Eilat from Jordan, and spread in swarms up the desert to the Jerusalem corridor.

Meanwhile, in London at a meeting of the Middle East regional organization of the Food and Agriculture Organizations, a UN agency, the costly locust invasions were laid at the door of the Arab states' refusal to cooperate with Israel.

GERMAN DONATES PROFITS

A West German writer has given his personal profits from a book and radio play called "Anne Frank—Track of a Child" to a foundation to benefit students in Israel.

Rabbi Says He Ridiculed All That Is Sacred

JESSEL APOLOGIZES FOR ATTACK ON KASHRUT

SAN DIEGO, Cal. (P-O) — Rabbi Baruch Stern here has received an apology from George Jessel for a lengthy attack on kashrut delivered by the humorist in the midst of a talk at an Israel Bonds dinner.

In a letter to Heritage, local Anglo-Jewish paper, Rabbi Stern accused the humorist of hitting "hard at the point of ridiculing all that has been sacred to Jews since the days of Moses. . . ."

Heritage said the talk deeply insulted the Orthodox community here.

The dinner was a strictly kosher one at the El Cortez here Sales of Bonds totaled $66,500.

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By REVY BALKIN

Revy Balkin can be reached at UN 6-5059 and will welcome your news whether you live in Miami Beach New York, Chicago or Montreal.

By REVY BALKIN

LEON URIS SLATED FOR CJA INAUGURAL

With the season hitting its peak, Combined Jewish Appeal raises the curtain on best-seller LEON URIS, author of "Exodus." The world-renowned author is slated for Jan. 7 at the Miami Beach Auditorium — inaugurating the 1959 CJA appeal. . . . Blue prints being laid down now for the world premier of the picture made from "Exodus" in Miami Beach—a tribute to the millions of dollars contributed from this area to Israel.

Revy

•

TALK OF THE TOWN

Town's still talking about the opening of the Diplomat Hotel. In the winner's circle — Mt Sinai who walked off with the sweepstakes—more than $500,000. Seen between the 10 course benefit dinner —$50,000 contributor MAJ. ALBERT WARNER, of Warner Bros. fame, and JAKE ARVEY of Chicago — "Mr Big" in the Democratic National Committee. . . . Hadassah, ORT and B'nai B'rith will benefit with generous checks this season. . . . SOPHIE TUCKER'S back in town and she's as free with her check book as Khrushchev is with talk. Don't miss Sophie at the Latin Quarter. At 70, the red hot mama scores again with a new song: "I'm Modern as Tomorrow and as Old as Yesterday."

Arvey

Sophie

•

ALONG HOTEL ROW

SAXONY HOTEL top-heavy with brass this week. . . . SYDNEY PANZER, promotion editor of the N. Y. Mirror sunbaking. . . . Ditto for MR. and MRS. ROBERT PUTER. He's known as "The Musical Instrument King." The greats of the music world congregate in his Union Square office. . . . The JACK ZUCKERS' painting word pictures of their talented son He decorated Rockefeller Center and the UN building. . . . AL HARRIS, Rabbi Eliezer Silver's right hand, down from Cincinnati to supervise a dress-up job on his Sovereign Hotel. . . JERRY SUSSMAN, whose smile is as warm as a Southern drawl, hosting NATHAN FELDMAN, UJA chairman, New Haven, Conn., at the Crown Hotel. . . For Elvis Presley fans: Elvis' song-writer AARON SCHROEDER is at the DE LIDO HOTEL boosting his latest song hit "I Got Stung." . . . That Eastern Air Line strike isn't throwing the Deauville's MORRIS LANSBURGH for a loss. He's dickering now for a special train to carry the guests for his five hotels to Miami Beach. . . . At the NAUTILUS: MILTON FRIEDMAN, JTA Washington correspondent, observing the sable crowd jetting into town.

NOW HERE'S A SWITCH

A local Episcopalian church took a survey among its children and found that the majority were prejudiced against Jews — but could give no reasons. The Sunday school principal appalled by the anti-Semitism called on RABBI HENRY OKOLICA, North Dade Jewish Center, for help. In a truth talk with the children, the Rabbi brushed away the cobwebs of muddled thoughts and built another bridge of friendship. . . . RABBI LEON HURWITZ, Temple Pesach Tikvah, was singled out by Adon Taft, Miami Herald Religious editor, for his "contribution to brotherhood on the Miami scene."

COMING EVENTS

Dec. 27—B'nai B'rith Women Mardi Gras. Floridian Hotel.
Dec. 28—ZOA-sponsored Ed Sullivan Cavalcade of Stars. Auditorium. M. B.
Jan. 26-29 — B'nai B'rith South Florida council-sponsored Ringling Bros. Barnum and Bailey Circus. Exhibition Hall.
Jan. 7—CJA inaugural. Leon Uris, guest speaker. Miami Beach Auditorium.
Feb. 25—ORT gathering. Jose Iturbi, guest. Deauville Hotel.

SYNAGOGUES (Miami Beach)

Agudath Israel—Orthodox, 7801 Carlyle Ave. Isaac Ever, rabbi.
Beth Israel—Orthodox, 711 40th St. H. Louis Rottman, rabbi.
Beth Jacob—Orthodox, 301 Washington Ave. Tibor Stern, rabbi.
Beth Sholom—Liberal, 4144 Chase Ave. Leon Kronish, rabbi.
Beth Tfilah — Orthodox, 935 Euclid Ave. Joseph Rackovsky, rabbi.
Hebrew Academy—Orthodox, 918 6th St. Alexander Gross, rabbi.
Kneseth Israel—Orthodox, 1415 Euclid Ave. David Lehrfield, rabbi.
North Shore Jewish Center—Conservative, 620 75th St. Mayor Abramowitz, rabbi.
Temple Emanu-El—Conservative, 1701 Washington Ave. Irving Lehrman, rabbi.
Temple Israel—Reform, 137 N.E. 19th St. Joseph Narot, rabbi.
Temple Ner Tamid — Conservative, 7901 Tatum Waterway.
Torah Temple — American Judaism, 1245 West Ave. Abraham Cassels, rabbi.

ORGANIZATIONS

American Jewish Committee — Congress Building.
American Jewish Congress — Congress Building.
Anti-Defamation League of B'nai B'rith—330 Seybold Building.
B'nai B'rith—600 Lincoln Road.
Israel Bonds—1344 Washington Ave.
Jewish Federation — 420 Lincoln Road
Jewish National Fund Council — 600 Lincoln Road.
Hadassah—337 Lincoln Road.
National Council of Jewish Women —135 N.W 3d Avenue.
United Synagogue — 355 Lincoln Road.
Union of American Hebrew Congregations — Chamber of Commerce Building
Zionist Organization of America — 1370 Washington Avenue.
Friends of the Hebrew University —940 Lincoln Road.

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Also, will you please ask the Hotels I have checked off below to send me their brochures?

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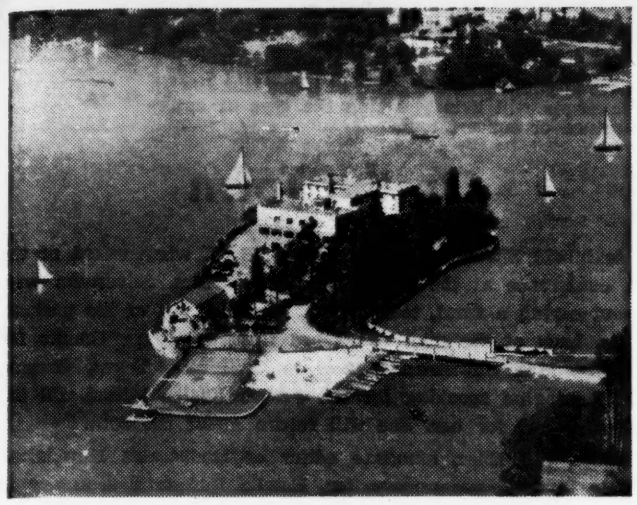

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Looking Backward

137 Texas Theaters Donate Day's Earnings to Refugees

20 YEARS AGO

Some 137 Interstate Theatres throughout Texas held benefit shows for the aid of suffering refugees of Hitler's Germany and donated a day's proceeds to the Joint Distribution Committee.

10 YEARS AGO

Nine persons were indicted by a federal grand jury in Miami on charges of flying warplanes to Israel. . . . Irgun commander Menachim Beigen's "goodwill tour" of the United States stirred a storm of controversy all over the country. . . . Israel and Transjordan issued cease-fire orders in the Jeusalem area.

FIVE YEARS AGO

The New Jersey state supreme court ruled that the King James version of the Christian Scriptures could not be distributed to children in the public schools by Gideons International or anyone else.

ONE YEAR AGO

Kashrut feuds flared in Miami and Los Angeles as two separate vaadei hakashrut offered kashrut supervision in Miami and an Orthodox investigation in Los Angeles uncovered numerous kashrut violations. . . . The National Interfraternity Council launched a drive to strengthen discriminatory policies in college fraternities.

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Drive Adds $100; $900 Needed

The tree-planting fund of The POST and OPINION in conjunction with the Jewish National Fund, has crept along at a slow pace since the last announcement. Just over $100 has been added by eight purchasers of trees for planting in Israel.

THE TREES are $2.00 each, and the campaign of this paper is part of a nation-wide drive to plant a million trees in honor of Israel's 10th anniversary. Slogan of the drive is "Ten Trees for Ten Years in Israel."

The goal of The POST and OPINION is only $2,500, which will plant a total of 1,250 trees. Total received to date is $1,623.50.

WITH LESS than $900 remaining to be contributed, the campaign could be concluded in a matter of a few weeks if enough readers will participate.

Donors receive engraved gift certificates, and all contributions are tax deductible.

DR. KADUSHIN NAMED

Dr. Max Kadushin, noted theologian and scholar, this month was appointed to the faculty of the Academy for Higher Jewish Learning in New York City.

Jewish National Fund Tree Campaign
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Miss Esther Rasnick, San Diego, Calif., in memory of father, Harry Rasnick	2.00
Mr. and Mrs. Harry Pryweller, South Bend., Ind., in honor of the speedy recovery to Mr. Barney Sandock	2.00
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A HANDY JEWISH GUIDE TO NEW YORK

★ WHAT TO DO ★ WHERE TO GO

Whether you are a New Yorker or just visiting, here is your complete guide of important Jewish activities for the next ten days. In addition, these pages will help you find the type of entertainment you prefer, whether the stage, movies, lecture or concert hall.

AS CLOSE TO ISRAEL AS YOU CAN COME IN THE U.S. IS THE CELLAR IN NEW YORK

By CHARLES ROTH

NEW YORK (P-O)—A bit of Israel right in the heart of New York. Its the Esspresso Cafe, known as the Cellar, run by three Israelis, on New York's Upper West Side.

The Cellar (Hamartef in Hebrew) on 91st St. west of Broadway, is a piece of Israel in the United States — perhaps even more so than the Israel consulate.

After all, in Israel people do not live in consulates or office buildings, but they virtually do "live" in cafes.

THE CELLAR was an overnight success.

In no time at all, more Israeli students and professionals, and halutzim just leaving for, or more often just returning from, Israel, were trying to get in than its 150-person capacity could accommodate.

Almost the only mark identifying the cafe with things Jewish, or Israeli, is the Hebrew lettering on the sign over the stairs leading up (not down) to the Cellar. The Cellar is on the second floor.

A BIT OF TEL AVIV IN NEW YORK
Some patrons of the Cellar sing and dance enthusiastically, while others, almost able to touch the dancers, proceed with their own interests.

THE FOOD served, when it is not Arab humus, falafel, or shashlik, is the run-of-the-mill assortment of foreign coffees found in the cafes of Europe or, in some cases, Greenwich Village.

Not only for customers, but for the three former palmahniks, and their American backer, who is married to an Israeli girl, the cafe means various things.

For Yoram Kanuik, an artist, and most popular of the owners, the cafe affords what every artist yearns for — a place to paint without financial pressures.

YORAM, son of the curator of the Tel Aviv museum, has been in the United States more than six years. Before that, following Israel's war of liberation, he spent several years in Paris, where he roomed at one time with pantomimist Marcel Marceau and met Marlon Brando.

Brando not only bought some of Yoram's paintings, but brought them and the artist to the United States.

In the Esspresso Cafe, the walls are decorated with Kanuik's own murals, as are the walls of the Sabra, the Israeli night club, some 20 blocks away

THE OTHER two operators, Chanoch and Oved Kosovsky, brothers from Gedera, Israel, previously studied and now are getting working experience in this country as engineers.

The one remaining partner, the American Bernie Kahn, serves not only as backer, but as bookkeeper and boss.

For the patrons, the Cellar is a meeting place, the spot to find and talk to someone from "back home," and a haven for home sick yordim (people who have migrated from Israel).

ALTHOUGH it often is filled with young American Zionist youths, older Zionists, leaders or otherwise, hardly go there.

The carefree Sabra attitude sets an atmosphere unfamiliar to old-time Zionists. Discussion and talk around the coffee tables is hardly political or ideological, but rather practical. It is concerned with studies, job opportunities, and the latest Broadway play, if not gossip on who has just arrived from or gone back to Israel.

NOT UNSTRANGE at the Cellar, and perhaps one of its main attractions, is the appearance of well-known performers who drop in unexpectedly and more often than not play and sing into the early morning hours. Among these are Theo Bikel, Shoshana Damari, Chana Eden, and Ed Sullivan.

When some celebrity is not dominating the scene, any one of many groups will burst forth with guitar and song — often, much to the consternation of listeners, more than one group at a time.

For those who have been to Israel the Cellar is a memory brought to life. For those who have never been to Israel, a visit to the Cellar is an experience short only of a trip to Tel Aviv.

On the Town

BY BEN MAYER

Archibald Silverman of Providence, R. I. when asked at the UJA conference at the Statler-Hilton how Mrs. Silverman was, without saying a word, took one of his cards out of his pockets. On the back of the card was typed this message: "Thanks for inquiring. Mrs. Silverman is now in California, Texas, Oregon, and Washington speaking for the Jewish National fund. I'll tell her you asked for her. She will return about the 20th.

When Lili Eller, associate editor of Hadassah's Newsletter, Cynthia Epstein, program writer, Estelle Fleischer, secretary in the Education Dept. and Lorraine Gruner, secretary in the Youth Aliyah department, gave a spontaneous performance at the annual Hadassah Hanuka staff party, they were so well received that the quartet have formed a professional dance group with Israeli Gil Aldema as accompanying accordianist . . . Lou Gilbert has replaced Yiddish dramatist Menachem Rubin as Solly Segal in Hamlet of Stepent Green.

•

You'd think that Fred Forman, of Rochester, head of the city's largest department store, would have enough to do with leading the recent UJA special mission to Israel. But not so. At the UJA conference, he was displaying clippings of news stories, editorials, and interviews, as a result of a second delegation he led to Israel, this time made up of local (Rochester) VIPs including Paul Miller, editor of the local daily, the president of the University of Rochester, the mayor and others.

Forman

An UJA conference could not be held without the two standbys, close friends by now, vigorous 78-year-old Adolph Kiesler of Denver and Leonard Ratner, of Cleveland. These two big givers in their respective cities have made these two communities among the top in the nation. Adolph made a pledge, which if you look up his previous pledges, you'll know was one of the largest made in the U. S., and Leonard entertained the guests with a speech, the like of which the greatest orator in the world couldn't reproduce.

CLASSIFIED ADS

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Positions Open 10

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RABBI—Wanted for Southern Liberal-Conservative community of 70 families. Write full particulars of background, experience, availability and salary desired, to Bernard H. Cantor, Box 1063, Johnson City, Tennessee.

WANTED—By national fund-raising organization — Man: age 40-45, experienced in Jewish work, whether organizational, educational or fund-raising, preferably acquainted with a ceratin territory. Reply Dept. No. 2806, P. O. Box 1633, Indianapolis 6, Ind.

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★ WHAT TO SEE IN NEW YORK

A HANDY JEWISH GUIDE TO NEW YORK

THE ARTS

NEW YORK CITY BALLET PICKS UP PASSION, SPLENDOR, POWER

By JOSEPH GALE

The accomplishments of the New York City Ballet in the first half of the season at the City Center—lackluster, if technically without cavil—has picked up its old snap and verve.

WITH EIGHT first-line soloists equal to any before the public today, a new no-nonsense principal conductor (Robert Irving), and a dandy ballet mistress (ballerina Janet Reed), artistic director George Balanchine and staff (principally Jean Rosenthal, responsible for lighting, and Karinska, who executes the costumes) are gathering momentum in an engagement that will run through Feb. 1. Five new ballets will be mounted, three by Balanchine and one each by Birgit Cullberg and William Christensen.

Gale

A number of new people are visible in supporting roles and in the corps, and leave something to be desired — especially in the corps.

In "Serenade," part of a program we saw the other night, the girls especially were unattuned. The ballet, ephemerally worked out to Tchaikovsky music, is a Balanchine hallmark. The young ladies know it forward and backward, yet their body work as a whole was slipshod.

IN "MEDEA," the Cullberg setting of the ancient tale, the corps of both boys and girls represent a Greek chorus; in a composition so powerful and highly stylized as this it simply has to work in unison—absolute, if possible. But the dancers seemed unclear as to their purposes and function, and the Swedish choreographer's plan went awry in this particular respect.

Otherwise, we were enchanted. Melissa Hayden as Medea danced with the passion and splendor she brings to every character role, acting with face and head as well as with body. She easily has one of the best postures on the stage, and it is a delight simply to gaze upon her.

AS JASON, Jacques d'Amboise moved with tremendous power and authority. A young, brimming, superbly formed man, d'Amboise's technical feats and extraordinary grace have highlighted season after season. With Andre Eglevsky out of the company this year, the field clearly belongs for the present to d'Amboise.

The other principal, Allegra Kent, dancing the temptress Creusa, was as fluid as water. She has speed, ultimate flexibility and action that is well-schooled. Local critics have made much of her since her emergence from the corps two years ago. We agree that she is certainly of ballerina rank, but search fruitlessly for a note of warmth in her performances. When the thaw sets in, she may become irresistable.

The company's printed schedule is available on request from the New York City Center, 131 W. 55th St., New York. Visitors who believe they know ballet from having watched it on television had better come to the mecca and drink in the sight and sound of one of the world's greatest.

• • •

'Dark at Top of the Stairs' Jars Into Focus in Third Act

Suddenly, in the third act of "The Dark at the Top of the Stairs," the suicide of Sammy Goldenbaum jars everything into focus and exposes the facts of life to the family of Rubin Flood. The resolution thereafter is swift and awakening, and William Inge's sadly tender play at the Music Box comes to a compatible and understanding end.

SAMMY is an eager, apologetic military cadet, the blind date one evening of Reenie Flood, shy and fearful on the threshold of young womanhood.

When, at the dance, she leaves him momentarily so as not to appear undesirable because of dancing only with him, and when the mother of the teen-age hostess is indignant at the admittance of a Jew to her party, Sammy, rejected emotionally by his actress mother and desperately unhappy in the bargain, takes his life.

Reenie, miffed by his disappearance from the club, learns what happened from her flighty friend, Flirt Conroy, the next day. The lesson is a terrible one to take, but it is not lost on the weeping girl, nor on her mother Cora, nor even on the terrible-tempered Flood youngster, Sonny.

REVELATION is complete when, in a beautifully played scene with her sister Lottie Lacey, Cora is awakened to the state of her own marriage not yet too late to save. When Rubin, her salesman husband, returns that night after being incommunicado for a week (he struck her and left after a great argument), Cora's emotional rebirth is complete.

The author of "Come Back, Little Sheba," "Picnic," and "Bus Stop" has written another introspective play about ordinary people, set in the home of Rubin Flood in a small Oklahoma town in the early 1920s. The title refers to the terror of loneliness faced alone.

INGE'S delicately paced writing complete identification of the protagonists within minutes after opening curtain. The act floats gently along to a single, economical, but telling, climax.

Sammy, sensitively played by Douglas Lambert, is all-pervasive in Act II and around him the action is tossed skillfully like a salad. The static sister scene in Act III is intensely absorbing without becoming somnolent, and when Rubin returns, the veils finally drop one by one to reveal a finale that is healthy and clean.

TERESA WRIGHT as Cora turns in a restrained, low-key performance whose heights are thus all the more effective. Sandy Dennis is excellent as the changeable Reenie, and as her friend Flirt, Evan Evans is a personification of the times. Charles Saari alternately shines and overacts as the ebullient Sonny. Audrey Christie as Lottie fulfills a difficult assignment with consistency and aplomb. George L. Smith's reading of Rubin rings a little hollow, but it is superbly male. The direction by Elia Kazan uncovers numerous lights and shades in the play which a less perceptive director might have overlooked.

The show goes on the road next month — not necessarily with the same cast. But here, 'tis the play that's the thing.

NEW MIKVA IN GIBRALTAR

A new mikva was consecrated this month in Gibraltar.

WHAT'S DOING

This is the only listing of major activities in Manhattan, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Call: LO 4-2597.

EVENTS

Monday, Dec. 29. **Guidance conference on Jewish social research.**. Morning session, 11 o'clock. Outline of neglected fields of Jewish history by Dr. Raphael Patai, research in American Jewish history by Rabbi Herbert Parzen, study of local and regional Jewish history by Rabbi Isidore S. Meyer. Afternoon session, 2:30 o'clock. Resources for research on Israel and Zionism by Sylvia Landress, sociological study of American Jew by Dr. Werner Cahnman, psychological study of the American Jew by Dr. Isidore Chein. Herzl Institute, 250 W. 57th St. Admission free. Reserved seats by request.

LECTURES and SYMPOSIUMS

Sunday, Dec. 28, 8:30 p.m. **An Evening of Jewish Poetry with Marie Syrkin,** Brandeis University professor of humanities. Herzl Institute. Admission free.

Monday, Dec. 29, 8:30 p.m. **"Israel Kaleidoscope — The Law of the Land."** Lecture by Dr. Aharon Ben Shemesh, legal advisor to the Jewish National Fund. Herzl Institute. Admission free.

NATIONAL AGENCIES

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N. Y.

Farband Labor Zionist Order, 45 E. 17th St., N Y 4 — OR 3-6500.

Jewish National Fund, 42 East 69th St., New York 21 — TR 9-9300.

Kashruth Supervisors Union 205 W. 14th St. — AL 5-7330

National Community Relations Advisory Council, 9 E. 38th. MU 5-1606

Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.

Union of Orthodox Jewish Congregations of America, 305 Broadway, New York 7, N Y BE 3-2220.

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★ Theatre Directory ★

METROPOLITAN OPERA
Fri., Dec. 26 at 7:45 First LOHENGRIN; Sat., Dec. 27 at 2 Non-Subs. MADAME BUTTERFLY: Sat., Dec. 27 at 8 CONTES D'HOFFMANN; Sun., Dec. 28 at 8 Non-Subs. OTELLO; Mon., Dec. 29 at 8 BORIS GODUNOV; Tues., Dec. 30 at 8 EUGENE ONEGIN; Wed., Dec. 31 at 8 Non-Subs. FLEDERMAUS; Thurs., Jan. 1 at 8 LA BOHEME.
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"HAMLET"—Eves. 3:00: Jan. 3, 4, 10. Mats. 2:30; Jan. 3, 4, 10. "TWELFTH NIGHT"—Eves. 8:30: Dec. 30 thru Jan. 2. "HENRY V"—Eves. 8:30: Premiere Thurs., Dec. 25 at 7:30 thru Dec. 28 and Jan. 6, 7, 8, 9. Mats. 2:30: Dec. 27, 28, Jan. 7.
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"Theatrical Gold"—Newsweek Mag.
WILLIAM INGE'S
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"A Play to See" New Yorker Mag.
Hamlet of Stepney Green
Sun., Tues., Wed., Thurs. Choice Seats $2.50. CRICKET, 2nd Ave. at 10th St. OR 4-3960
Children's Th. "Peter and the Wolf" Sat. Dec. 20 thru 30—1-2:30 & 4 pm
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WHAT FOODS THESE MORSELS BE

IT'S NOSHING TIME AROUND THE COOKIE JAR—SO BE PREPARED

By SARAH LIEBER

It must be the cold, crisp December weather. Or maybe it's the fact that the children are home for mid-winter vacation, but the requests this week are mostly about cookies and other noshes for a winter day. The cookie jar certainly gets emptied more quickly than the balabosta can fill it these days.

Sarah

It might be a good idea to enlist the help of the youngsters in baking. And do have some nourishing hot drinks ready for them There are any number of delightful milk drinks they will enjoy. Below are some of the recipes you have asked for, along with others I believe you will enjoy.

RAISIN SPICE CEREAL COOKIES
(Requested by Mrs. J. A. Hartman, St. Louis, Mo.)

1 cup raisins, plumped
1 cup sifted flour
1 tsp. baking powder
¼ tsp. salt
¼ tsp. cinnamon
½ cup shortening
1 cup brown sugar, packed
1 egg
1½ cups crushed dry cereal

Sift the dry ingredients together and set aside. Cream the shortening and sugar together until light. Add egg, and beat thoroughly. Add the dry ingredients, raisins and cereal, blending well after each addition. Drop by teaspoonfuls on a greased cookie sheet. Bake 8 to 10 minutes at 400 degrees.

HONEY MILK BALLS

¼ cup honey
¼ cup peanut butter
½ cup non-fat dry milk
½ cup crushed cereal flakes

Mix the honey and peanut butter together. Gradually add the milk, and mix well. Form into balls with greased hands Roll in crushed cereal flakes. Chill until firm. If desired, use the mixture for stuffing dates or pitted prunes. No baking required.

FRUIT AND NUT BARS
(Requested by Mrs. A. Braun, Newark, N. J.)

2½ cups bran or corn flakes
2 egg whites
¼ tsp. salt
1 cup dark brown sugar, packed
2 egg yolks
1 cup chopped walnuts
¾ cup raisins
1½ tsps. grated orange rind
confectioners' sugar

Crush cereal to fine crumbs. Beat egg whites and salt until foamy. Add ½ cup of the sugar, 2 tablespoonsful at a time, beating after each addition until stiff peaks are formed. Fold in half of the cereal. Beat egg yolks until thick and light in color. Add remaining ½ cup of sugar gradually, beating until blended. Fold in remaining cereal. Fold into meringue mixture. Then fold in nuts, raisins and orange rind. Pour into a greased pan 9x9x2 inches. Bake 30 minutes at 350 degrees. Cool. Cut into bars and roll in confectioners' sugar.

COFFEE COOKIES

1 cup shortening
½ cup dark brown sugar
½ cup granulated sugar
1 egg
2 cups sifted all-purpose flour
1 tblsp. instant coffee, dry
¼ tsp. baking soda
¼ tsp. salt
1 6-oz. pkg. semi-sweet chocolate morsels
2 tblsps. shortening

Cream the shortening and sugars together until light and fluffy. Beat in egg. Sift the dry ingredients together and add. Blend thoroughly. Form into a roll, or pack into a block-shaped butter carton. Chill over night. When ready to bake, slice. Place on ungreased cookie sheet. Bake 8 to 10 minutes at 400 degrees. Cool then frost with chocolate frosting made by melting the shortening and semi-sweet chocolate morsels in a double boiler over hot, not boiling water.

EASY CHERRY UPSIDE DOWN CAKE

½ cup sugar
2 tblsps. cornstarch
¼ tsp. salt
1 can (1 pound) sour red pitted pie cherries (water pack)
¼ tsp. almond flavoring
¼ tsp. red food coloring
1 8- or 9-inch home-made or bought vanilla cake layer

Blend sugar, cornstarch and salt in skillet the same size or slightly larger than the cake layer. Add cherries with liquid. Cook, stirring constantly, until the mixture comes to a boil. Stir in almond flavoring and coloring. Place cake layer on top of cherry mixture. Cover skillet. Reduce heat to low, and cook about 5 minutes. Invert on a serving plate Serve warm, either plain or with ice cream or whipped cream garnish. Note: This is a good way to use a stale cake. For parve dessert, a sponge layer is excellent. Serves six.

HOT ALMOND EGGNOG

6 eggs, separated
¾ tsp. salt
½ cup sugar
6 cups milk, scalded
1 tblsp. almond flavoring
1 tblsp. vanilla
nutmeg
slivered almonds

Beat the egg yolks until light Add salt and sugar and blend. Add hot milk and flavorings. Beat egg whites until stiff, and fold into the mixture. Pour into cups and garnish with a sprinkle of nutmeg and some slivered almonds. The youngsters love this. Serves 6 to 8.

• • •

A Word to the Wives

If you are going to usher in the year 1959 with a party, or with a visit to friends, remember to make that "last one for the road" a cup of coffee.

WOMEN'S VIEWPOINT

Here's Something—If You Leave Your Guests Long Hours Alone

By HELEN COHEN

Sometimes I think the men who put out the newspapers ought to ask a woman or two before they come up with some of their items. Like the little piece I clipped which advised homeowners to use their guest room for other purposes as well, like watching TV or as a game or reading room.

Why, inquires the writer, let that room become an untouchable sanctum sanctorum; it's an ideal spot for family leisure.

Your aunt's pajamas, it is.

If the modern family has reverted to the old-fashioned idea of an untouchable front parlor, kept in museum style apple-pie order for special company, then if there is a guest room in the house, the missus is even more concerned that not a finger print, not a scratch mar the appearance of that room.

Doesn't the guest spend long, leisurely hours there, alone, with discerning eye? You men.

A Sportsman Lets All Know His Grandchildren Are Girls

I guess my mister must have taken a fancy to it because he brought home a birth announcement which the grandpa, noted sportsman Harry Henshel, was showing to his friends.

The message told of the birth of the fourth daughter, Judith Anne, to his son and daughter-in-law, Harry and Joy Henshel.

Our excuse for including part of it here is, naturally, the feminine angle:

We guess that we will never see
A boy upon our family tree.
Instead, our Joy keeps brushing curls
That come with creatures known as girls.
A boy might mean a change of pace,
But we prefer our pants with lace.
And with four queens our poker hand
It tough to beat in any land.

OF COURSE, we like our sons, but we go for girls, too. (We'd better, with five of 'em around here.) Good wishes to the parents of the new-born, as well as to Grandpa Henshel.

EGYPTIAN SAILORS HOME

The eight-man crew of the Egyptian vessel Massoud, which strayed into Haifa Bay last month, last week crossed the border into the Gaza Strip on their return trip to Cairo.

Your Name

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH

DEAR MR. PEARLROTH: Could you give me the origin of my name? My family comes from Russia.—SIDNEY GORCHOV, Miami Beach, Fla.

GORCHOV is a family name of geographical origin. It is derived from the name of the town of Horochow, which is situated about 20 miles from Zhitomir in the Ukraina. The Russian language, having no "H," always transliterates this letter into a "G" with the result that the Ukrainian Horochow is converted into Goroshow. Both Horoch and Goroch mean "Peas" in English and indicate a profusion of this vegetable in the vicinity. Horochow was a private town till 1915, meaning that the whole town was private property. That status changed radically with the advent of the Soviets.

☆ ★ ☆

DEAR MR. PEARLROTH: I would like to know the origin of my mother's name, Esther Addis (or Hadass). My mother was born in the village Turowica in Russia.—MRS. JACK FINK, Miami Beach, Fla.

HADASS is a metronymic, a family name derived from the given name of a matriarch. In 1804 you had an ancestress with the given name of Hadass or Hadassa, a synonym of Myrtle. That was the byname of Queen Esther of Purim fame and has forever been associated with the name Esther. The reason her name became a family name is probably either because she was the breadwinner of the family or because she was of distinguished birth. The Turowica or Turowicze you refer to is a village located about 14 miles from Kowel. In the last census it had 53 houses and a population of 363.

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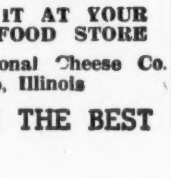
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I THINK AS I PLEASE

Censorship, Secrecy in Politician's Trial Create Scandal

By CARL ALPERT

HAIFA—A sense of personal moral discipline, reinforced by a strict censorship, today combine to keep the lid tightly on what will without doubt be the most sensational news story of the year in Israel. I refer, of course, to the allegation that a person prominent in one of the political parties has been giving information pertient to national security to agents of a foreign state.

Alpert

The case broke early in No- been giving information pertinent mysterious and guarded references in the press. Then came the exciting splash on all the front pages —followed again by a discreet silence.

If this is a scandal of the proportions indicated, the press demanded, why the secrecy? Who is being covered up?

THE NAME of the party was leaked—Mapam. One newspaper charged that Mapam was trying to hush up the case, but the responsible editor was relieved of his post the next day, and the paper apologized.

Suspense mounted by the hour—and finally the security services revealed that the suspect was Aharon Cohen, a member of the central committee of Mapam. He was identified as the party's expert on Arab affairs. In some of his books he expressed a pro-Soviet-Marxist point of view.

Ben-Gurion found it necessary to issue a special appeal to the nation not to jump to conclusions; in Israel a person must be considered innocent until proven guilty.

MAPAM LEAPED at this defense, and bitterly castigated all those who were already passing judgment on a man whose case had not yet been heard in court.

Alert journalists printed stories of clandestine meetings at Cohen's kibbutz with the foreign agents. Not until many days later did the attorney-general prefer charges. Cohen was arrested for violation of a law involving the national security, and was released on bail. The case will be heard sooner or later. In the meantime, almost nothing more is heard of the scandal.

There are numerous interesting implications to the whole matter.

As a direct result of the premature publicity and the wild rumors resulting therefrom, orders have now been issued that the name of a suspect is not to be revealed in the press until he has been charged in open court.

COURT EMPLOYEES have begun to enforce the new rules with such zealousness that practically no information on any judicial proceedings is being released. In some parts of the country the press correspondents at court have declared a counter-boycott, and file no dispatches whatever.

On the other hand, the minister of justice has recently revealed that Cohen's name was made known when even Mapam representatives so requested, because suspicion was falling on many other persons.

There is no doubt that much of the trial will be held behind closed doors on the grounds of national security.

THE NAME OF the foreign power whose agents are alleged to have paid repeated visits to Cohen has not yet been announced, and no paper here has even speculated, presumably because censorship is in force. Yet the man in the street, knowing the political party involved, has his own ideas.

The strict control over news of this spectacular case is most unhealthy, and is already leading to a spate of rumors. In some quarters it is common talk that Mapam will move heaven and earth to quash the case, and will bring tremendous pressure on the government at the very least to go easy rather than create a situation which may affect national unity.

MAPAM LEADERS, on the other hand, are quoted as believing staunchly in Cohen's complete innocence of the charges against him. In some cafes citizens are heard to comment that Mapai policy will evidently call for long postponement of the trial—as close as possible to the forthcoming elections, so that Mapam will suffer the full effects.

Secrecy and censorship may be required insofar as they affect classified information, but the public here will not be satisfied unless the case is brought to court relatively soon, and all basic facts made known. Otherwise there will always remain suspicion that a whitewash is taking place. What effect all this may have on Israel's relations with the unnamed foreign power can only be conjectured.

The attorney-general felt confident enough in the government's case to prefer charges. Obviously we are going to be in for new sensations.

BOOKS AND RELIGIOUS ARTICLES

'Guardians of Our Heritage' Offer Apologia That Doesn't Apologize for Jewish Tradition

GUARDIANS OF OUR HERITAGE, edited by Leo Jung, $6 (Bloch).

Dr. Jung has gathered almost 30 biographical essays on Jewish religious leaders who, from 1724 to 1953, loyally carried on the traditions of Judaism. Some of the writers are sons or disciples of the rabbis portrayed.

Burstein

Most noteworthy inclusions are Dr. Jung's introductory essay on freedom of interpretation among the rabbis, and Nima Adlerblum's "Memoirs of Childhood," recording every personal, religious, and philosophic influence on her maturing mind.

The subjects include Azulai, Nathan Adler, the Voloziner, Kalischer, Ettlinger, Leeser, Spector (the Isaac Elhanan of Yeshiva University), S. R. Hirsch, Broida, Duenner, Lesser, David Hoffman, Hildesheimer, S. H. Margulies, Bloch, Lewenstein, Kook, Weill, Wohlgemuth, Munk, Nobel, Lewin, Ziemba, Breuer, Carlebach, Amiel, and Dressler.

The contributors have done more than depict men and their works; they have made the book a complete defense of tradition—an apologia that is not apologetic. A most valuable addendum to Jewish history, biography, bibliography, and religious cultural studies.

CURRENT EVENTS IN JEWISH LIFE, XI-2, prepared by Jacob Lestschinsky (World Jewish Congress).

The 10th anniversary issue of this quarterly survey of the Institute of Jewish Affairs contains not alone important material on Jewish life in the USSR (with its mere remnant of Judaism), South America, South Africa, Canada, Israel, and the diaspora in general, but a complete table of contents and cumulative index for all 10 years.

An invaluable contribution to Jewish historiography.

BETWEEN EAST AND WEST, edited by A. Altmann, $5.00 (East and West Library).

These excellent essays on matters of Jewish scholarship and history are dedicated to the memory of Bela Horovitz, founder of the East and West Library and also of the artistic Phaidon Press.

Among the authors are Buber, Bein, Glatzer, Bergman, Leon Simon, and Bentwich; the subjects range from anti-Semitism to the Dead Sea Scrolls, and the distinguished personages treated comprise Maimonides, Mendelssohn, Franz Rosenzweig, Ahad Ha-Am, Kafka, and Abraham Ibn Ezra.

The choice of Buber to contribute a paper on Hassidism, of Bein to write on anti-Semitism, indicates the acumen of the editor. The most original of the pieces is N. Wieder's "The Dead Sea Type of Biblical Exegesis among the Karaites"; the most erudite, Joseph Heller's "Maimonides' Theory of Miracle."

All are eminently readable and informative. Those who read such periodicals as "The Jewish Quarterly Review" will enjoy the collection greatly; but so will any Jew with intellectual interest in the culture of his people.

THE LIGHT FROM THE WEST, by Selig Schachnowitz, $3.00 (Feldheim).

Joseph Leftwich has translated this biography, by a Lithuanian-German scholar, of the Hatam Sofer, for London's Keren Hatorah committee.

The hero was Rabbi Moshe Sofer, a century before World War I architect of Hungary's Jewish religious life.

The book is virtually a novel, with characters ranging from learned rabbis to the most lowly citizen, from Rothschilds to paupers, from tradition to apikorsos, through all the joys and hardships of East European Jewish life—a Jewish history in parvo. (Sofer's secular name was Schreiber.)

THE TORAH TESTIFIES, by Reuben Epstein, $3.00 (Feldheim).

Rabbi Epstein, pious mussar teacher, herein defends the traditional values of the oral and written laws.

The argument, accepting beliefs as axioms, and then constructing his theology thereon, is often circular, but always informed and impressive. Even the non-believer will find in the book ethical and anecdotal material both intriguing and usable.

The editing is imperfect, but the teaching impressive.

ABRAHAM BURSTEIN.

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EDITORIALS

CAN BOTH BE RIGHT?

Morris Speizman, another up-and-coming national Jewish leader spawned in the small Jewish community of Charlotte, N. C. (Maurice Weinstein and I. D. Blumenthal are the others) reports in a pessimistic vein on the Jewish community of South America. Mr. Speizman is a national vice-president of the United Synagogue of America (Conservative) and describes in the United Synagogue Review the recent consultative conference of Conservative synagogues of South America, which took place in Buenos Aires.

Of the fourth largest Jewish community in the world, Mr. Speizman has this to say:

> "Most of the Jews in Buenos Aires have no intention of having their sons celebrate bar mitzva. I did not inquire, but I got the feeling that boys were not circumcised in some families. Above all, there is little synagogue affiliation."

WHAT SEEMS to be an almost diametrically opposed position is taken by Dr. A. L. Kubovy, retiring ambassador of Israel to Argentina. Dr. Kubovy told a reception held for him in New York last week about the "pulsating Jewish life existing in Argentina," which he described as "a stronghold of Yiddish but becoming also a pillar of Hebrew." He said he saw "no objective reason" for "disquiet concerning the future of Jews in Latin America."

These are seemingly two opposing views, but the chances are that both men are accurate reporters.

Someone visiting New York could easily describe Jewish life in America in precisely the same terms as Mr. Speizman describes Jewish life in Buenos Aires. In fact, Dr. Nahum Goldmann has been doing exactly that for the past few years.

YET THOSE who know the ferment and progress Jewishly of the U. S. Jewish community understand that a reporting of facts as they are on the surface today is not enough, and far from an accurate appraisal of Jewish life in these United States.

The correct view in any situation like this is a combination, which gives us the direction and future of the Jewish community, while at the same time not failing to report on the status as at present.

BLINDNESS

The South African Board of Jewish Deputies, which felt it was none of its business what happened to the Negroes in the notorious apartheid decisions, is concerned because the Dutch Reformed Church has urged its members to support only those parliament candidates "of impeachable Christian character."

Gustave Saron, general secretary of the board, said the Jewish organization is seeking assurance that the church recognizes the rights of Jewish citizens of South Africa to run for election to parliament.

This is blindness of a kind that one doesn't expect in Jewish organizations and Jews.

Doesn't the Board see that its position would be that much stronger if it opposed prejudice and impairment of civil liberties against everyone, as against protesting only when its own rights are imperiled?

This plus the fact that a Jew as a Jew should protest injustice seems to us to make the case against the South African Board of Jewish Deputies even blacker.

A Rabbi Meditates on Christmas

By RABBI JACOB J. WEINSTEIN
KAM Temple, Chicago

I am grateful to the Christians for their Christmas. It brings a serenity and a blessedness in the air which I feel only on the afternoon of our major Jewish holy days.

Granted that the Christ figure has cost us much in blood and tears; granted also that the market has grossly corrupted the inner spirit of Christmas and converted much of it into a grim bookkeeping of giving and getting, there is still a margin of purity that remains. Anyone who has shared a Christmas with a devout family, especially in the rural areas, can testify to this. Or anyone who has walked into the home of poor Christians where the simple tree and the figures of the manger are in no way cluttered by gift packages will confirm this.

Rabbi Weinstein

SURELY IT would be better if this spirit were spread throughout the year! It would also be better if the mood of Yom Kippur were stretched against the temptations of the whole year! Surely there are some who substitute the one day of grace for 365 days of measured decency. But there are more who know only this one moment of truth, this one island of grace, this annual invasion of tenderness into the stony barriers of their hearts. It is not much, but it is something. Like a candle in a naughty world, this day of grace may often illumine areas of goodness not dreamed of in the harsh competitiveness and secular confusion of the year.

Caught as we are in the Hanuka-Christmas tensions of the religion-in-the-schools issue, trussed and dragooned by the massive commercial exploitation of the season, we often tend to overlook the valid religious emotions of this season. Convinced as we are that the theological foundations of this celebration are in violent contradiction to our own beliefs, we can still pray that out of these errors, the wayward heart in its mercy may weave much that is benign for all the children of men.

WHO AMONG us could not willingly embrace the beauty of this Christmas message sent by Fra Giovanni to Contessina Aldobrandeschi, in Florence, in 1603?

"The rascal who carries this letter, if he devour them not on the way, will crave your acceptance of some of the fruits of our garden. Would that the peace of Heaven might reach you through such things on earth!"

"Contessina, forgive an old man's babble. But I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that while I cannot give it, you can take. No heaven can come to us unless ou rhearts find rest in it today. Take heaven! No peace lies in the future which is not hidden in this present little instant. Take peace!

"THE GLOOM of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see, we have only to look.

"Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty; believe me, that Angel's hand is there; the gift is there, and the wonder of an overshadowing presence. Our joys, too: be not content with them as joys. They, too, conceal diviner gifts.

"LIFE IS SO full of meaning and of purpose, so full of beauty beneath its covering that you will find earth but cloaks your heaven. Courage then, to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending, through unknown country, home.

"And so, at this Christmas time, I greet you: not quite as the world sends greetings, but with profound esteem, and with the prayer for you, now and forever, that the day breaks and the shadows flee away."

The EDITOR'S CHAIR . . .

Phil Klutznick was reported in The POST and OPINION, in a speech which as we recollect he delivered in Milwaukee, as describing the reign of terror under which the Jews of the Deep South are living.

Knowing the South, having been born, raised and schooled there, and having many contacts with Southerners, we were inclined to discount to a great extent some of the things Phil had to say.

When we visited with Phil just recently (P-O, Nov. 28) he repeated these views, and once again we weren't convinced.

WE'RE CONVINCED now, after having returned from a week end in Norfolk, Va.

Living in Indianapolis, in a community where to all intents and purposes the newspapers are controlled by one man, who is to put it kindly, the worst kind of an isolationist-conservative, who brooks no opposing viewpoint, and where a liberal viewpoint not only never is broadcast, but just to hold one is said to betray guilt of disloyalty, lack of patriotism, and a suspicion of treason, we know what repression can mean.

But this is like as nothing when compared to the fear that envelops the Jews of Norfolk. We don't say this in any manner of criticism; we say it in a kindly, though accurate way.

RABBI JOSEPH GOLDMAN, at whose congregation we spoke, told me that he was amazed at the viewpoint of the Jews as contrasted to those of the non-Jews. He said that almost without exception, the Jews were for integration in the schools, while the non-Jews were just as united in the opposing view against school integration.

But when our reporter instinct told us to ask further questions we found that the Jews were not taking a position in the matter, whether lay people or rabbis, and that as far as the general public was concerned, there was no difference between Jew and non-Jew in the matter of school integration.

BUT THERE was this one difference between Jew and non-Jew: The anti-Semites were flooding the area with anti-Semitic propaganda, and the Jews were upset, to put it mildly. The non-Jews are under no such pressure.

There were three groups where I answered questions, and in each case I was asked what I thought the Jewish position should be on integration.

THIS WAS THE question uppermost in the minds of every Jew. Meanwhile all the high schools are closed, which means that the Jewish kids are either attending school in neighboring cities while staying with relatives, or going to private or tutoring schools. About half the high school population does not attend school at all.

The tutoring schools involved the Jewish community, because all the congregational premises are used for tutorial schools for the high school youngsters, and the tuition is a set amount—$20 monthly. The Negroes and those who feel that the schools should be integrated have the feeling that the Jewish groups are being traitors in this respect, since the more places that there are schools, the more the chances are that the pressure for opening the schools on a desegregated basis will be lifted.

THE NEGRO high school students, all except 17 of them, are and have been attending classes every single day since school opening in September. It is only the white high schools which are closed, because these 17 sought admittance, and the only way to keep any of these 17 out was to close the school altogether. This only adds to the tension.

You have to be in the atmosphere of repression to feel it, and it's like being smothered. The Jewish Community Relations council had a vote just the previous week on one phase of the issue, and the vote was something like 52 to 2, against taking any action. The two votes were those of two of the city's four rabbis.

THE RUMOR was going around at the time that Arthur B. Spingarn, the president of the National Association for the Advancement of Colored People, was Jewish. I was asked if it were true, with a sense of relief that bordered almost on a life-and-death question when I replied in the negative.

From the people who really took down their hair and were willing to confide to me, I learned that most of the Southern Jews in Norfolk were opposed to school integration. There are a large number of Northern Jews who have moved to Norfolk in the past decade or so, especially since World War II, and these are grouped together as favoring integration. But the 8000 Jews of Norfolk, it was felt, could about be evenly divided as for and against integration if there were some way in which they could register their views without detection.

LIVING AS A small minority in a sea of bitter opposition to integration, what would you suggest that the position of the Jewish community and the individual Jews thereof be?

This was the question asked of me on all sides.

IN MY TALK, I suggested that no one asked the Jews of Norfolk in their exposed position to be heroes, but they should not protest the views of the American Jewish community as a whole on equal rights, and accept with some feeling of thanksgiving that although they as Jews could not open their mouths, other Jews had taken what was the only just position for anyone to take.

I have one amendment to this view, and that is that if as time goes by integration does come to be the accepted pattern, and the Jews of Norfolk have pretty much kept their mouths shut, they will have forfeited many rights which accrue to those who take a righteous position and defend it. My point is that even though the community as a whole can't all be heroes, there must be at least a few leaders, whether the rabbis or some courageous Jewish laymen, who fight for what is right. If this endangers the position of the entire community, this is a calculated risk that people who defend the right always must take.

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Percentage of Jews Taking Dope Argued

● Editor, Jewish POST and OPINION:

In last week's edition of your newspaper (Kentucky edition) you take note of some comments which Harry Golden published in his Carolina Israelite. I wish to raise some question about some of his figures.

At the present time there are approximately 30 Jewish patients here of a total figure of approximately 1,050, or 3 per cent. While this is close to the national ratio of Jews to total population, it must be noted that almost 90 per cent of all Jewish drug addicts are located in New York City where the Jews comprise some 30 per cent of the total population. Actually, therefore, the ratio of Jewish drug addicts is quite low and I believe that it is even far lower in other communities where drugs are not as available as they are in New York City.

I wonder where Mr. Golden got his figure for the past 20 years. From July 1, 1953, to June 30, 1958, there were approximately 500 Jewish admissions out of a total of 16,873, or 3 per cent, just what it is today.

The pattern of the Jews' acting out in an anti-social way is not to be commended but it is not as extreme as Mr. Golden reported. One must be careful with statistics and relate them to the environment and other factors.

Rabbi JOSEPH R. ROSENBLOOM,
Chaplain.
U. S. Public Health Service Hospital,
Lexington, Ky.

Harry Golden Answers:

● Editor, Jewish POST and OPINION:

Thank you kindly for your thoughtfulness in sending me a copy of your letter dated December 16, which you sent to the editor of The National Jewish POST and OPINION.

This was a reference to an article I had in the Carolina Israelite regarding "Jews and Drug Addiction."

May I advise you that the Lexington figures and percentages of Jews committed by the courts and self-committed was given to me over a period of six years by the [former] Jewish chaplain at the institution and a man who now occupies a large pulpit among our fellowship. The figures of the commitments to the Atlanta penitentiary were taken directly off the records and did not give effect to dozens of commitment papers in both institutions in which the subject stated "no religion" and where is was presumed because of many other details that the man was a Jew.

In the year 1956 the percentage of Jews committed in New York for the possession and/or the use of narcotics was slightly over 31 per cent of the total of such convictions. I believe it would be safer to say that the Jewish population of New York is closer to 26 per cent than to 30 per cent. On this basis it is clear that the percentage of Jewish drug addicts is higher than the percentage of the Jewish population either in New York or throughout the country.

The whole point I wanted to make (if you give effect to the entire article), was that the factors which make alcoholism among Gentiles are not absent among the Jews because of any higher degree of "morality," but rather that it is the type of an aggression which is more "suited" to the Jew as a sociological being. This viewpoint is entirely a personal observation but whether the statistics are exaggerated or not, I do believe that the point I tried to make has validity.

HARRY GOLDEN.

Repeats: Control Of Birth Forbidden

● Editor, Jewish POST and OPINION:

In my letter concerning "birth control law" (P-O, Nov. 28) I did not ask whether U. Zimmerman is right in his assertion "Who says Jewish law permits birth control doesn't know law."

I say that I agree with Zimmerman.

I repeat now that birth control is according to Jewish law strictly forbidden.

At the same time I quoted in by letter an interesting remark from the Talmud: That in time of famine birth control is a law This has nothing to do with the law in general.

SIMON FELDHORN.
Wilmington, Del.

AGED GET KOSHER MEALS

COLUMBUS, O. (P-O) — The Columbus Jewish Home for the Aged has inaugurated a new service to provide kosher meals for aged or handicapped persons who do not live at the Home and are unable to cook or shop for themselves.

Objects To Use Of Bombing To Raise Funds

● Editor, Jewish POST and OPINION:

I am perturbed by the head line, "Aid To Attacked Temples Draining Resources," in your Dec. 5 issue.

This article refers to a letter by the chairman of the HUC-JIR campaign. There were very few Reformed temples attacked. The funds to repair all institutions, regardless of denomination, came from Jews and Gentiles in the various localities.

I am quite sure that the Reform campaign commitee has not contributed any funds to Beth El in Miami, which is Orthodox, or to Conservative institutions further North.

There has been general condemnation of organizations, religious or secular, which attempt to capitalize on anti-Semitic outbursts to raise funds for themselves.

The Reform, as well as all movements, must find a raison d'etre for fund-raising in the positive programs that they may have for the renaissance of Judaism.

With reference to the Reform chairmen's statements that welfare funds were making less contribution each year to their fund-raising efforts, I would like to add that that is fitting and proper. I hope the time will come when all welfare funds will cease making allocations to religious causes.

I see no reason why the funds of an Orthodox Jew should be used to support Reform and vice-versa. Where there are sharp ideological differences, then each denomination should seek support from only its own adherents.

SEYMOUR B. LIEBMAN.
Miami Beach, Fla.

Choice of Frankfurter Hit, Galut Mentality In Israel Too

● Editor, Jewish POST and OPINION:

In the P-O of Dec. 5, you report that Israel polled Justice Felix Frankfurter on the question of "Who is a Jew?"

This proves that even in Israel, even its high places, they have not yet shaken off the Galut—the awe and respect for the goy in high places, or the Jew who is accepted among the goyim, particularly in government.

This resembles Shalom Aleichem's description of the awe in the face of a uniform representing authority. . . . The Eastern European Jew shook at the approach of a policeman, trying to win his approval, fearing his disapproval.

Justice Frankfurter is a member of the highest court in the USA, a teacher of law, and I'm sure that he will be remembered as an American jurist. But where can his opinion count on such a vital Jewish question? Neither his Jewish scholarship, nor his own way of life show devotion or concern for Judaism.

I know that he was active in Zionism, in the higher echelon, as a "shtodlon"—so what? Lord Balfour and Harry Truman have contributed a great deal, too, so, therefore, would they be experts to be polled on questions which they are not qualified to answer? Surely, being married to the daughter of a Christian minister does not further qualify him to give an opinion on such an important question.

Ben-Gurion's contribution to Israel and his ability doesn't require my consent, but Ben-Gurion is not above criticism. He blasts the Jews of America and elsewhere for being unable to shake off the Galut. It seems that he and some of his coworkers cannot shake off the "shtetel" concepts, which are now outdated.

This reminds me of the time when he asked Albert Einstein to become president of Israel. He didn't invite him to become the president of the physics department of the Hebrew University, for which he was qualified, but instead invited him to be a figurehead politician. Einstein, not only a great man of science, but a man of ethical principles, replied that he is not worthy of such honor, and does not feel equipped to hold that position.

At least B'nai B'rith's poor choice to honor Bernard Baruch—a banker, an advisor to Presidents (a great American)—but very small as a Jew, bored and assimilated—did not have to be imported.

Rabbi ABRAHAM H. ALBUM.
Chambersburg, Pa.

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NEW ULTRA-MODERN MIKVA LEAVES LITTLE TO BE DESIRED FOR MILADY

By MIKE KAUFMAN

NEW YORK (P-O) — A new $75,000 community ritualarium will be opened next month in Long Island.

THE STRUCTURE does not stand alone.

Largely unnoticed by sociologists and others studying the so-called religious revival among Jews, the construction of new mikvas — particularly in suburban areas—has as much as the building of new synagogues and the rapid development of the day school movement, paralleled the growth of religious practice among young American Jews.

These facts will illustrate the point:

- There are about 175 mikvas in 40 states today, of which 40 were built in the last five years alone.
- One hundred and 20 thousand copies of "Jewish Family Life—The Duty of the Woman," a booklet by Dr. Sidney Hoenig, describing the why's and how's of mikvas, have been distributed since 1952. The book is now in its eighth edition. In the same period, its publisher, the Spero Foundation, has distributed 350 sets of mikva plans to interested communities.
- The foundation, a family institution dedicated to the spread of traditional Judaism, is designing a pre-fabricated, fiberglass and plastic mikva for communal or private use at moderate cost, to meet the growing demand for modern mikvas by observant Jews throughout the country.
- A newly built ritualarium in a New York suburb has been attracting better than 200 women a month since it opened. (A typical urban New York mikva may draw 100 to 300 a week.) And a large Atlantic City hotel is following a precedent set by several Catskill Mountain resorts by installing a modern ritualarium.

WHY ALL THIS activity regarding mikva—a religious institution not long since derided by many Jews and neglected by most? Is it really part of the "religious revival" among American Jews?

Joel Schneierson of Lawrence, Long Island, the young president of the Queens Synagogue Mikvah, who is secretary-treasurer of a major lingerie manufacturing firm, thinks so, and feels that the construction of mikvas in relatively "young" suburban areas signifies" the development of a new religious maturity "among American Jews in recent years.

MRS. MORRIS MAX, sisterhood president of Forest Hills' 400-member Queen Jewish Center, believes that the resurgence of interest in mikva is due to "an entirely new attitude toward the subject. A few years ago," he recalls, "you could not conceive of mentioning mikva in conversation without getting snickers and derision. There is now a distinct appreciation of the mitzva of mikva and a feeling that its principles and practices really strike at the roots of the happiness of the Jewish couple and family welfare."

DR. HOENIG, noted Yeshiva University professor of Jewish history, ascribes the new interest in mikva to the shock effect of the Kinsey reports which demonstrated the very high ethics and morality of Orthodox Jewish women, who, by their practice of mikva, observe the strict rules of sexual conduct inherent in its laws.

Dr. Hoenig says that the new respect for mikva stems also from the realization that observance of the laws of mikva and nidda (separation) aids conception. As marital relations are prohibited for about 12 days each month, Dr. Hoenig believes that married couples approach each other at the final day with renewed interest and vigor ("it's like a new honeymoon every month") at a time when the possibility of conception is greatest.

Moreover, according to New York Health Commissioner Dr. John L. Rice in the Quarterly bulletin of the Department of Health (1935), "The . . . Jewish plan of a minimum of 12 days from the beginning of menstruation until the next union is almost in exact harmony with the law of periodicity of recurrence of women's desire."

NOT ONLY HAS family life been affected by mikva-observance, but synagogue conduct and policy as well, the professor declared.

Mizva-observing women don't seek mixed seating in the synagogue as much as other women, he explained, because they can understand separation from their husbands as something natural. The result has been decreased demand for mixed seating in Orthodox synagogues, he added.

THE LAWS of nidda have their origin in Leviticus 18:19 and 20:18, where sexual relations are declared forbidden during a woman's period of separation.

Punishment for violation of this commandment, according to Jewish law, is karet, excommunication from one's people. The punishment is the same as the one meted out for violation for Yom Kippur.

An entire tractate of the Talmud is devoted to the rules of nidda and another to those of mikva.

LITERALLY a "gathering" (of water), a mikva has nothing to do with bathing as is commonly believed, but is a ritual pool built according to stringent rabbinic specifications. Its initial source of water must be natural — a natural spring, or rain, or natural ice — and not drawn by vessel. It must contain a minimum of 40 s'ah — traditionally 24 cubic feet — or about 160 gallons of water. Today's mikvas contain, in addition to the ritual pool used for immersion, one or two separate mikvas, with the two connected via a conduit.

T'villa, or ritual immersion, is considered a religious experience of purification and sanctification which is preceded by the saying of a braha (blessing). A bath or shower are required before t'villa.

MANY men, too, use the mikva particularly Hassidim, who feel that although not expressly required by Jewish law for men, ritual purification through immersion in a mikva is a vital preparation for Sabbath and holidays — and for some, even for daily living. (One men's mikva in the Williamsburg section of Brooklyn draws some 500 men Sunday mornings and several times that before Sabbaths and holidays.)

The traditional importance of mikva is such that Jewish law requires the building of a mikva first if a community has sufficient funds to provide either a Sefer Tora, synagogue or mikva. A synagogue or Sefer Tora may even be sold to furnish funds for a mikva.

LEADING MEDICAL authorities credit the principles of nidda and mikva for the lower cancer rate among Jewish women, Dr. Hoenig maintains.

"Statistics have shown too," he adds, "that there is a lower cancer rate among poor Jewish women than among wealthy, and in most communities it is the poor who are more observant of religious demands."

AND DR. HOENIG continues, Drs. Hiram M. Vineberg and S. C. Rubin of New York's Mt. Sinai hospital department of gynecology studied statistics of patients with cancer of the uterus and found that the proportion was much smaller among Jewish women, attributing the great difference to the practice of the ritual laws regarding married life.

WHY A MIKVA and not a bathtub? Dr. Hoenig quotes Dr. Jacob Smithline, a student of women's diseases, who writes in his pamphlet, "Scientific Aspects of Sexual Hygiene": "There is no doubt that every woman who consults her physician regarding . . . her generative organs is . . . prepared for the ordeal of careful gynecological examination by taking a bath and a vaginal douche with her irrigator . . . to . . . assure herself that she is 100 per cent clean. But, as has been proved, at the time of the doctor's examination, the bath and irrigator failed to give her a thorough and necessary internal cleaning. It only cleaned her superficially.

"THE RITUAL bath must be taken in a tank, or a vessel of the proper dimensions and provided with the proper amount of water according to the Mosaic law, to enable the woman comfortably to duck in a standing position. While in that position . . . she immerses herself. By the natural gravity . . . she thus causes the forceful entrance of water in the vaginal canal, ballooning it out. This straightens out the neck and the mouth of the womb. Any decomposed plug of mucus is washed away thoroughly and all crevices and folds within the vaginal canal are fully flushed. The value of such a cleansing can never be obtained with an ordinary syringe or irrigator."

The New Queens Mikva-To-Be

The new Queens community mikva (shown in artist's drawing, above) now going up at 75-48 Grand Central Pkwy. Extension, Forest Hills, Queens, N.Y., will be the most modern in the United States when it is completed next month.

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